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WEEKLY REVIEW.

—The *Times of India* has an article on the failures of the G. I. P. Railway. It says:

"Rapidity of execution was the order of the day, the contractors began to treat the superintending or district engineers with studied indifference, and ignored their directions; while instead of the Chief Engineer firmly supporting his staff, it is asserted that they were frequently snubbed by him when they attempted to check the more obvious "scamping" propensities of the constructors. The effect of this upon these well-trained and originally energetic men would have been disheartening enough under any conditions; but when aided by the enervating influences of Indian life, there can be no wonder that the excellent engineering staff of the G. I. P. Railway deteriorated, as they found themselves powerless to prevent the construction of embankments formed of "shingle," arches of "rubble masonry," and piers composed mainly of rubbish called "concrete."

We have reason to believe that in the execution of the structures in question, too rigid an economy was enforced by Government. There is an enormous difference between the cost of thoroughly dressed stone and rubble, the former costing more than twelve times what the latter does; it was difficult to believe that such an immense outlay was absolutely necessary in order to bridge the rivers and rivulets of the Deccan; but it turns out now that the larger expenditure would have been cheaper in the end. Some years ago, when the late energetic and esteemed Mr. James Berkely, delivered a Lecture on the Ghaut Inclines, he made use of an expression that grated a little on our moral sense; he said the engineers of the G. I. P. Railway had stricken out the word 'impossible' from the dictionary. The spirit of the times sanctioned such an expression; but it seemed to us to savor a little of boastfulness, and of 'the pride which goeth before a fall,' and we expressed ourselves to that effect, at the time. We have since had the destruction of the Golbourn and the Mulleer viaducts, the greatest work on each incline.

—The festival of the Birth-day of Krishna (the Don Juan of the Hindoo deities) was celebrated yesterday. Gunputi comes next on the scene.

We have been favored with Part III. of Vol. I. of Reports of Cases in the High Court in 1863-65. By J. Philip Green Esq., Barrister.

We mentioned some time ago the establishment of a work-shop in Nesbit Lane, under the auspices of a committee of ladies, to supply poor women with the means of earning a livelihood by the needle. We are glad to learn that this measure has been very successful. The Committee have now decided to add to the Institution a Home for destitute European women of respectable character. The Institution is under the care of Mrs. Dunlop, to whom all applications should be made and all work sent.

We have been favored with a copy of a Marathi work entitled "*Hiedoo Shastrantil Sankyawachuk Doorbodh Shubdarth Kosh.*" It professes to show the more occult or symbolic meanings of the numbers found in the Hindoos books. Sometimes it is simply expository. For instance, under 84, we have the 84 lacs of births through which every individual must go on his way to final absorption, thus divided. First, we wander 21 lacs of times through the oviparous species; 21 through the viviparous; for 21 lacs of births we belong to the vegetable kingdom; for the remaining 21 lacs to the vapor-born. As some of our readers may be ignorant of natural history, we give the particulars of this last batch of births: 9 lacs of births in stars and other heavenly bodies; 4 in clouds and other atmospheric phenomena; eight in diamonds, rubies and other gems. Allowing 30 years to each birth, an individual lives some 25,000,000 years before he gets through. If he only carried along with him the memory of his successive experiences, he would accumulate a good lot of wisdom; as it is, he is just as ignorant at the end as when he began. Our average, however, is much too small. What is the age a diamond may attain to, under favorable circumstances? 100,000 years at least. When we reach that condition we shall have entered something like immortality. But how can our Hindoo friends bring themselves to let their forefathers be tortured under the hands of the lapidary? What difference is there between the jeweller and the butcher? Under the figure 33 we learn how the 33 crores of gods are made up. We do not find any confirmation of Captain Baker's opinion that *eight* is Satanic.

This book is to be had at 51 Calbadevi Road.

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BELSHAZZAR'S FEAST.

We are told that D'Israeli, at the *fete* given to the Sultan in London the other day, struck with the magnificence of the scene, exclaimed, 'This is another Belshazzar's Feast.' The hope was expressed that there would be no hand-writing on the wall. Unhappily, the evening did not close without an event well calculated to startle and solemnize all present. The wife of M. Musurus, Turkish ambassador at the Court of St. James', was suddenly struck with death, as she was leaving the ball-room for the supper-room. There were many there who might have seen, if they would, a hand-writing on the wall, saying, "*Be ye ready, for in such an hour as ye think not, the Son of Man cometh.*"

The Israelites, having drawn upon themselves by their conformity to the nations around about them, the displeasure of that God the knowledge of whom they had been set apart to preserve, were delivered into the hands of the king of Babylon, and carried away captive by him. At the expiration of the seventy years of assigned punishment, it pleased God to teach the king of Babylon that his sins were none the less odious to him, that his power had been used for the castigation of the chosen people; he was weighed in the balance and found wanting; and the hand of One Unseen traced his doom upon the wall at the moment that his enemies were making their way, unsuspected, into the palace.

The churches founded by the apostles in Syria and Asia Minor, gradually declined from their first estate, and in the course of centuries became utterly corrupt in the sight of him who had threatened to spue them out of his mouth. Then it was given to the successors of Mohammed to take possession of all the Orient, and the corrupt Christianity of Western Asia was condemned to many centuries of cruel and humiliating subjection. The times of this prophetic period are, it is believed, drawing to a close. The Sultan of to-day occupies a position not unlike that of Belshazzar. But how very striking and suggestive it is that he should have gone to the great Babel of the West, the metropolis of Christendom, to see, in the midst of a magnificent entertainment given him by the royalty, nobility and people of England, the intimation of his mortality and of the vanity of earthly greatness.

MISSIONARIES AND NATIVE MINISTERS.

The views expressed in the extract from the *Missionary Herald*, contained in our last, must, we think have commended themselves to those who have had any prolonged experience of the working of Missions in India. The Native Church can never be what the Lord Jesus calls her to be, until she is independent of foreign pecuniary support. It is to be feared that this support often takes the place of something infinitely more needful, namely, the divine assistance and blessing. Christ's burden looks very heavy until it is heartily taken up; then it is found to be light; for power from on high comes to the aid of the faith that sets about it. The experience of the Madagascar church affords important testimony. Missionaries were banished from that kingdom; Missions entirely broken up; a violent persecution raged against the Christian converts. It was feared by most people that there would be an utter annihilation of the Native church; but what was the joy of the missionaries who after many years were permitted to revisit the country, to find that that church had not only survived these trials but had wonderfully

ASIATIC SOCIETY MUMBAI

flourished, very many converts been added, religious worship and instruction maintained, and the spirit of consecration and of piety beautifully exhibited. It is doubtless important that Native Christians should continue to enjoy the counsel and guidance of those who are more advanced in the divine life; but we must remember that it is in the power of God and sometimes accords with his wisdom, to make "the last first," and from among those whose advantages have been least to raise up most valuable instruments for spreading the truth; and just in the degree that the Native church is trained to depend upon foreign Missionary Societies, will there be hindrances to the exhibition of such instruments. If our educated Native Christians get the principle settled that the more highly they become educated, the more largely they will be entitled to draw from the mission funds, the result will be disastrous to them and to the Native churches.

Even now, we believe, the relations between missionaries and converts are not so happy as they should be, in consequence of a misconception on the part of the latter of the obligations resting on the former. We are told that one of the great difficulties of the mercantile marine is that the men often imagine that their interests are necessarily antagonistic to those of the master; that he has got more than his share and they less than theirs; that his interests and inclinations stand between them and the full enjoyment of their rights. Now the relation of the missionary and converts is entirely different; it is not that of master and servants; all are brethren in Christ and servants of one Master. Yet when the converts get into their heads the idea that the missionary commands the strings of the purse out of which both he and they are to be supported, it is the most natural thing in the world that they should begin to question the equity of the distribution made, and get to regard their pecuniary interests and his as competitive. The claim advanced by the *Friday Review* that 'the native minister should enjoy the same power and control over Mission affairs and Mission funds that the European missionary does,' is not one that we now hear for the first time. The Native minister is entitled to the support from the Church to which he ministers, such as it is able to give him. The Christians of Europe or America who have sent forth the missionary are not willing to burden the Native church with *his* support, and therefore undertake it themselves. When Native churches send forth evangelists, they should in like manner become responsible for their support. Anything less than this will not meet our idea of an independent Native church.

But the Christians of Europe and America are more wealthy than those of India; all are brethren; why shall not the former freely impart to the latter? Doubtless, if they had more grace they would give more; but we have only the fact of what they do give to deal with. They do not contribute to Missions in order that catechists and pastors may receive pay according to their education and be permanently dependent on Mission funds.

But there is one difficulty that we are not disposed to make light of. It is this. We have said that the principle 'Education means Pay' is met in the Church by the Christian doctrine of 'Self-Denial for the Good of Others.' But the Native Christian has to learn this as well as other doctrines from the missionary. The missionary, it may be, lives in a style corresponding to that to which he has been accustomed in his own country, with certain deductions and privations that make it, in many instances, not a little self-denying. As a matter of fact, very few are found to engage in the work; and it seems to demand a good deal more self-denial than is found in Christians generally. Yet the life of the missionary presents itself in a very different aspect to the Native Christian. The majority of Native Christians, before their conversion, belonged to the lower grades of life and supported themselves on what seems to Europeans a wretched pittance; and even now there is an immense contrast between their scale of expenditure and that of the missionary. To them, the latter is living like a prince. So far from seeing any thing like self-denial in his life, he seems to them, pecuniarily, as almost at the pinnacle of good fortune. His servants are perhaps better off than some of them. Will it be easy for them to learn from him the doctrine of self-denial?

This difficulty appeared so very formidable to the writer of this, on his arrival in this country, that he addressed a circular letter on the subject to all the missionaries in the Presidency, urging the desirableness of a style of missionary life that should exhibit, in a way to be appreciated by the people of this country, the Christian doctrine of renunciation. They could not see things in his light, and did not believe that the evangelization of the country would be promoted by it. Some of them were content that he should make trial of his own theory. Such a question cannot be determined by the experience of one; for he may be wanting in other qualifications equally as important, if not more so. Tested as imperfectly as it has been in this instance, two results appear; one, the unaltered conviction of the individual that the theory is a correct one; secondly, that Native converts, while they approve of such a course, prefer on the whole to go to those who have the means of sheltering and supporting them, when in need.

It is not very likely therefore, (and we do not believe that Native converts would wish it), that missionaries will seek to cut the Gordian knot of a satisfactory distribution of missionary funds by discarding them altogether.

We shall be obliged again to take up this subject. Let it not be thought that it is one which only concerns a small section of the community. It relates to the most important of all matters, the world's evangelization.

THIS PICTURE AND THAT.

There has been some rioting at Sholapoor in consequence of the desire expressed by one or two Brahmins to embrace Christianity. As a specimen of the way in which Native writers choose to regard occurrences of this kind, and of the way in which they would write history were it left to them, we may first refer to an account of the Sholapoor riot given by a correspondent of the *Indu-Prakash*. The heading of the letter (which is in Marathi) calls attention to the "Outrageous and Mischievous conduct of the Missionaries." It tells us that 'on the 12th of August the Rev. Mr. Harding and other defiled persons (converts) enticed two Brahmin youths into their bungalow. Soon their elder brother received intelligence that they were about to be baptized and her *diseasted*. He hastened to the bungalow and said, Do not pollute our children (*discaste* them) and let me speak with them for a little; but the doors were shut in his face and he was not allowed to speak with the boys. The passers by, hearing the boys crying within, stopped, and presently two or three thousand were gathered there, Mussulmans, Banyans, Brahmins, Shoodras, men of all castes. Excited by the piteous cries of the boys and of their brother, they broke open the doors of the bungalow, smashed the windows, hundreds rushed into the house, seized what came to hand and beat the polluted ones and the missionaries, but they could not discover the Brahmin boys. The eldest of the two brothers they afterwards found, but not the younger. So severely were the polluted ones handled that their heads were broken and they were covered with blood. They complained to the Magistrate, got warrants, and some innocent men were arrested; the real offenders were not to be found. The riot lasted nearly two hours. Some say that the Police sympathized so much with the populace that they laid aside their coats and took part in the tumult. The next day the younger boy was found. He told the magistrate that he had been beguiled by the missionaries and solicited to receive baptism; but had refused; they had then given him a sweet cake (rose-cake, *goolabi wurdi*) by which he was stupified; when he came to his senses he went home. What greatly distressed the people was that an innocent *sadhoo* (holy man) was among those that were taken up. In all this the original blame lies at the door of the missionaries, who have no business to attempt to pollute Brahmin children; and always when converts are beaten the fault is on their side. It would be well if Government should put a stop to their proceedings (those of the missionaries) and the authorities should stand aloof and give them no help.'

The above letter is signed "A Sholapoorite." His recommendation would simplify matters very much. The missionaries are always in the wrong; the people are excusable in beating them and their converts; the authorities should not help them when beaten; but should prohibit them even from pursuing their work.

We have now the pleasure of presenting our readers with a plain statement of the actual occurrences, by the Rev. C. Harding, American Missionary at Sholapoor.

"I send you herewith an account of a recent occurrence in Sholapoor. You will be interested to know that the truth is making progress here, and no one will be surprised to learn that great opposition is excited.

"On Saturday the 10th of August, two brothers of the Brahmin caste, aged about 22 and 14 years, came to us declaring their belief in Christianity and wished to be baptized. They are natives of Sholapoor and have an older brother here. Their parents are both dead. Of the two who came to us, the older one, Ramchandra, has been doing the work of a *Kulkarani* for three years, in a village 20 miles west of here.—But he comes not unfrequently to Sholapoor, and we have long known him as one who occasionally attends our Sabbath services, and as one somewhat interested in the truth.

"Six weeks ago I recognised him as one of my Sabbath morning hearers, and the next day before starting for his village he called upon me and appeared like a sincere and earnest inquirer. About this time the younger brother, Prabhakar, went to live with Ramchandra, and very soon the two brothers

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seem to have been of one mind in regard to Christianity and Hinduism. They determined to forsake the latter and embrace Christianity. The older brother says that he become greatly troubled in mind and very anxious to meet some of the native Christians. On Wednesday the 7th of August, they started for Sholapoor but stopped on their way at a village 12 miles west of here, where a teacher and several other native Christians are living. The two young Brahmins at once broke caste by eating with the Christians, and they remained there three days. On the following Saturday the 10th they came to Sholapoor, and came at once to the Mission House. This was my first meeting with Prabhakar. He seemed an intelligent boy, at least 14 years old. But considering the short time that he had been under his brother's influence, I presumed his convictions might not be very deep. He seemed, however, very happy in the step they had taken, and though I warned them that reproaches and persecutions would soon overtake them, they both declared that they would suffer anything rather than go back to Hinduism.

"They remained with the Christians in the city from Saturday night to Monday morning, having joined in all the services of the Sabbath. They also came once to my bungalow for private conversation and I saw no reason to doubt the sincerity of either of them.

"At 8 o'clock Monday morning they wrote a letter to their brother in Sholapoor (both signing it) stating to him their purpose to become Christians. The brother at once sent for them, but as they refused to come, he with several others went to our house in the town to see them.

"By this time a crowd began to assemble about the house, and as the brother just arrived had struck Ramchandra, the Christians feared that violence might be used against the young men, and so sent for me. I went immediately (it was then about half past 10) and found a large and somewhat disorderly assembly outside and the doors were closed. I said a few words to the crowd, reminding them that none were to be molested on account of their religion, and that if any one had a complaint to make, the proper authorities would attend to it. I also spoke of the young men who had come to us. We should not of course turn them away. They were free to do as they chose. I had no intention of baptizing them at present, but should do so ultimately if they gave proof of their sincerity.

"I then went into the house and found several persons talking with the two brothers. Indeed for two hours before I came, relatives and persons interested from the town had been conversing with them and trying to persuade them to leave us. Before entering the house I saw there might be danger that the younger brother would be taken away by force, under the plea that he was not old enough to decide for himself as to his religion; and in order to have this settled and that both the young men might be protected from the mob, I wrote at once to the Sub-Collector, asking him to call the young men before him and decide as to the rights of the younger one.—Unfortunately the Sub-Collector was absent from Sholapore, and there was some delay before my letter reached the second Magistrate. Meanwhile the town's people who had been talking with the two brothers in the house—knowing that I had written to the Sub-Collector and expected an answer immediately—went out, but returned after a short time and demanded admittance. I replied from within that they must wait till the Collector's answer came; but, evidently with the intention of depriving the young men of this protection, the doors were soon after burst open and the two men were seized and hurried away. I regret to say also, that not long before the doors were broken open some of the Hindus gave vent to their rage by assaulting most cruelly three of the Native Christians who were near the house, one of these is a feeble man more than 70 years old. All the three received severe wounds upon the head; but they will be honorable scars—"the marks of the Lord Jesus."—Of the two brothers the younger was taken to a temple and the older to a private house. The latter was unwavering in his determination to become a Christian, and so before night the Police allowed themselves to find him and he was set at liberty. On the following day in giving evidence, he declared himself a Christian and took the oath with his hand upon the Bible, though he is not yet baptized. The Police could not find the younger brother on Monday, though a friendly Hindu told us where he was. On Tuesday he was brought before the Magistrate, and knowing what influence had been brought to bear upon him, I was not surprised to learn that he expressed the wish to return to his Hindu brother. Whether the light of truth that had begun to dawn in his soul is utterly quenched or not, remains to be seen.

"I will only add that three of the leaders in this disturbance were at once arrested and have been on trial during the past week. I doubt not they will be convicted and punished, though the amount of false evidence given for them under oath in this trial, is perfectly appalling.

I am,
Very truly yours.
C. HARDING.

Sholapoor Aug. 20th 1867.

The most prejudiced Native, if he would reflect a little, might perceive that a missionary of the Gospel is not likely to use either deception or force with enquirers. What advantage would it be to him to persuade men by false representations to embrace Christianity? The deception would only last for a short time, and then the convert would apostatize, inflicting greater injury upon the missionary cause than could be compensated by a dozen baptisms. And as for force, in this country, the thing is preposterous. There is but one way by which the Gospel can advance, and that is the way of deep and abiding conviction.

The letter of the *Indu-Prakash* is throughout grossly erroneous, to use the mildest language. One of the Brahmin "boys" has been for three years *the koolkurnee of a village!* We do not wonder that there should be outrageous perjury on the part of the witnesses, when the state of feeling among the Brahmins of Sholapoor is what this letter represents; but we think the Native journals owe it to themselves to see that bigotry and prejudice should not be allowed to palm off wilful and scandalous mispresentations of this matter.

CATALOGUE OF NATIVE PUBLICATIONS.

WE have been favored with a copy of the Second Edition of the Catalogue of Native Publications, prepared by the Director of Public Instruction, Bombay. Sir Charles Wood, in 1863, on the suggestion of the Royal Asiatic Society, sent word to the Governments of India to prepare collections of the titles of all works published in India. A Catalogue designed to show what Native publications had appeared in this Presidency before the 31st of December, 1864, was prepared and published by the Director of Public Instruction early in last year, and was noticed by us some 16 months ago. We pointed out that it was very defective; for instance, none of the publications of the Bombay Tract and Book Society were included in it. A new edition of the same work considerably enlarged, has now been brought out. It only, however, includes works published up to the end of 1864. If it had included those of 1865, we would have been aided by it to find how fast and in what directions the vernacular literature is developing.

Instead of 898 works mentioned in the first edition, we have in the second 1,679. The Sanskrit list has swollen from 173 to 205; the Marathi from 406 to 669; the Guzarati from 236 to 650; the Canarese from 13 to 55. Twenty five Hindustani works are specified in this new edition; 42 Sindhi. This edition therefore makes a considerable stride beyond the former one, towards perfection, nearly doubling the total number of books mentioned. It is moreover enriched by a cursory analysis of the Sanskrit portion by Dr. Keilhorn, and of the Marathi by Mr. Mahadev Govind Ranade, M. A. L.L. B. Dr. Kielhorn notices that there are no Vedic works in the list. Of Post Vedic works there are the Maha-Bharata and the Ramayana, and episodes from the same. The list contains a good many Puranic works. The former Catalogue made mention of one edition of the *Bhagawat Purana*, in Sanskrit (1,700 pp. Rs. 12); the present notices no less than six editions, all published between 1845 and 1863. Under the head of artificial poems, Dr. Keilhorn says, "It is clear that the poet must have felt himself weighed down with some heavy sin, from which in his opinion none but the all purifying Gunga could deliver him. The glory and power of Gunga are sung in the most exalted strain; and the power of the poet's prayer, and his childlike confidence in his almighty and all merciful goddess, are deeply touching." It seems impossible for these orientalists to look at any thing except from the mere literary point of view. If the enthusiastic Professor had only reflected that the trust in Gunga as a sin-removing stream, was not a defunct superstition, but living and influential, and that the poem in question was written to foster it, he could hardly have yielded his sensibilities as he has done to the glorifier of the Ganges, 'almighty and all merciful.' To take pleasure in poems that embody a dead mythology like that of the Greeks and Romans is one thing; to find pleasure in the poetical expression of superstitions that are at this moment exercising the most baleful influence upon millions, is a different thing.

There is a complete edition of the works of Menu, in the Sanscrit list. The works on Astronomy and Astrology are numerous.

Mr. M. G. Ranade's survey of the Marathi works is valuable.

When noticing the first edition we mentioned that the publications of the Tract & Book Society, and other Christian vernacular publications had been omitted. They have been also omitted from this edition. Those of the Tract and Book Society alone, in

Marathi, amount to nearly 200 without counting successive editions. A list of these was prepared by request of the Director of Public Instruction, but it involved a good deal of research, and was returned, as not ready in time and as having the letters in English instead of Romanized Marathi. We think there should have been in the Preface a reference at least to this and other unincluded lists. The Catalogue is the more likely to mislead because here and there the notice of a Christian work has crept in, and the reader will be likely to infer that these represent the Christian vernacular literature of the Presidency.

THE KINGDOM OF HEAVEN. XXIV.

(Conclusion.)

"*And they shall reign for ever and ever.*" *Rev.* xxii. 5.

The kingdom of God is within. He only truly reigns who reigns in the heart. The master is defeated, baffled, who can only command unwilling service. He gets but the tithe of obedience. When the heart is yours the whole man is yours, and the entire world commanded by that man is yours. It would have been a very small matter for the Lord Jesus, to have made the Jews his subjects, if it had not been his inflexible will to reign over the heart. Kings that count their subjects by millions, would regard with a sort of contempt a battle fought merely to win a single subject; but if that one subject be wholly the victor's, there is a larger and grander dominion here than the kings of earth dream of. This is what the argument of the apostle points to in Romans V. "Where sin hath abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Sin destroys while it reigns; grace vivifies. The sinner can very slightly reign over his fellow-men, for his interest runs counter to theirs, and his aims are thwarted by theirs. But grace wins the whole man, body, soul and spirit; the will of the sovereign is the will of the subject; and the will of one subject is the will of all. In each of the redeemed Christ has his throne; each of the redeemed is a centre to the millions of the redeemed; each reigns over all, and reigns after a fashion that no King of earth ever deemed possible.

"Him that overcometh will I give to sit with me in my throne, even as I overcame and am set down with my Father in his throne." A marvellous union is here proposed. To Him that is upon the throne we are to stand not merely in the relation of a subject, but in that of an associate. We are not merely to obey, we are also to command; and with no limited sway.. As thou, Father, art in me and I in thee that they also may be one in us. The closest conceivable union; union more intimate than is ever known between two creatures on the earth; unification such that the divine nature which is Love shall be ours. Thenceforward, forever, the interests of love are the only interests known to us. The privilege supremely valued is the privilege of blessing. Power, wisdom, knowledge, perfection, all is valued because the loving thoughts of God are uttered by means of it, his loving aims consummated. In every saint I shall behold all the fulness of God, in every saint the King of kings; in his speech I shall hear the words of God, in his movements perceive the grace of God, in his works the power of God, in his looks the glances of God. Yet each shall be distinguishable from all others; as the one medium shall differ from another, so shall the manifestation. Of all the voices that mingle in the chant, 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing,' not one shall be undistinguishable from others.

Wonderful the kingdom where he that is least reigns co-ordinately with him that is greatest; where all the subjects are kings, where all the kings are subjects; where kingship is valued only as it gives the means of serving; where the blessed and only Potentate, the Lord of lords, is the supreme Servitor, and where all dignity and all felicity are found in serving with him. All is ministry in heaven. The river of the water of life that flows from the throne of God and the Lamb, is the river of the ministry of God. The well of living water springing up in every heart is a well of ministry. The Son of Man came into this world not to be ministered unto but to minister. In heaven he is indeed ministered unto, but he still and forever ministers.

What bliss is to be compared with that of ministering to those we love. It is as the love. It is difficult to give men an idea of it, because they know so little of heavenly love. When there is intense love on earth it generally tends to agony; for the conditions needed are sadly wanting; sin and self are mixed up with it, and the force with which the soul goes forth to minister, is doubled in the recoil. When we look too passionately for the lineaments of God in another, the image of God in our own heart rocks to and fro on its pedestal. Why? Because there is less of sin in us? The very contrary, it may be. But because we are better able to distinguish in ourselves than in others, what is of God and what is of ourselves. But the true bliss of paradise is in really seeing the lineaments of God in those of our redeemed companions.

Each one that enters the gates of pearl, hears the voice of his God saying, I have formed thee for myself. Thou art my chosen habitation and thy heart my throne. In thee must all behold an image of the invisible God. Thou hast no faculties that art not mine; and no susceptibilities that are not mine. My name is Love; and thine everlasting mission it is, to be an interpreter of the divine love. And all the prerogatives of love are thine. Only thou mayest no more suffer. That prerogative was left behind on earth.

Forever and ever. How shall we form an idea of it? The immensity of the universe may help us. As we become acquainted with our own solar system, we perceive how little a longevity like that of Methusaleh, would suffice to afford us even a cursory acquaintance with its mighty marvels. But the whole is a mere grain of sand compared with what we discover beyond. The more we multiply the space-penetrating power of our telescopes, the more do suns on suns reveal themselves, so that the speed of light seems snail-like for the traversing of this boundless ocean of worlds.

We therefore reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; if we suffer with him we shall also reign with him. Father, I will that they also whom thou hast given me be with me where I am, that they may see my glory; the glory which thou hast given me I have given them. The enemies that are to be made his footstool, shall be under our feet; the last enemy is death. We are joint-heirs with Christ; his kingdom is an everlasting kingdom, and of his dominion there shall be no end.

Notes from an interleaved Bible.—

36. Not so much love to Lazarus as sympathy with the mourners. He felt the reproach conveyed, 32.

37. True, the same power was needed to give sight, to ward off death, and to restore to life.

39. In the hour or so that elapsed Martha had lost something of her faith. No purpose to raise Lazarus had been indicated, and even the tears of Christ would lead her to think the case irremediable.

40. It was not, chiefly, a brother raised, but the glory of God that was to be seen.

41. Jesus could see the answer to prayer coming before it was come.

42. That they may recognize this my power to be thine.

45. What followed the words 'let him go' must have been wonderful to behold, and if the evangelist had sought matter for description he would have found it here. But not a word. He just utters the truth and leaves it.

46. They believed in his power but not in his authority.

48. The appeal is to patriotism. Believers in Christ are the greatest enemies of the country; his enemies the only true friends of the Jewish nation. A splendid virtue must cloak man's greatest crime.

52. After "and" an ellipsis: "Indeed he was to die."

"Scattered abroad." Here the evangelist speaks according to the manner of the O. T. prophets and according to the ideas current among the disciples before the conversion of the Gentiles began. The children of God were yet, for the most part, unbelieving Gentiles. They were to be gathered together, spiritually. This shows us that the language of the O. T. in which the gathering together of the people of God is spoken of, is properly applied to the effects of the preaching of the Gospel.—x. 16.

54. Lazarus was preaching for him in Jerusalem. He is now in his heavenly Ephraim and we should witness for him till he comes.

57. A commandment laid upon every man in the community to betray Christ. What a dreadful position for a state to take up. Often since taken up.

Epitome of News.

SATURDAY, August 17, 1867.

—*Times of India*; Calcutta: "The efforts made from time to time to promote intercourse between the two races proceed with discouraging slowness. Our recent social science association meetings seem rather to have fanned the flames of animosity than otherwise. I told you some time ago that a certain party of about a dozen members seceded. They have tried to disparage the proceedings of the association through the columns of the *Hindoo Patriot*. Their remarks are chiefly directed against such of their own countrymen as read papers; but even some of those who are, or profess to be, great reformers, have been challenged for doing poojah to idols, and for slavish conformity with the practices

they publicly denounce. These charges are probably correct, and there is a sad want of that earnestness of spirit that would do or suffer."

—*Friend of India*; Srinugur, Cashmere "From the very beginning of the season sepoys have been placed at the entrances of all the principal avenues leading from the city to the European quarters. Several of them have admitted that the express reason for their being stationed there is to stop the sick from going to the Doctor Sahib. This is the statement, also, of many of the Srinuggur merchants, and of the few patients who dare to brave the Dewan in their eagerness for medical aid. Several of them declare that they have been stopped by the sepoys, several roughly handled, several beaten, several fined, and several imprisoned. Many of those who were able to reach the dispensary had to bribe the sepoys to allow them to pass.

"On 2nd July Mr. Johnson, the Government doctor, and Dr. Elmslie assured themselves of the existence of cholera in the city, and by 6th July the station was deserted by the English visitors, including Resident, Doctor, and Chaplain, who went to Gulmarg. Dr. Elmslie remained at the post of duty and visited the sick in Srinuggur. He tried to organise the *Hakims*, but was left single-handed. The Rev. A. Brinkman of the Propagation Society alone assisted him."

—If we may believe the *Bombay Gazette* (and there is a good deal of evidence in support of it) the conduct of British officials in Burmah to which attention has been called by a circular of the Chief Commissioner, does not compare unfavorably with that of men in every rank of European Society in India. "How can it be hoped that the natives of this country will ever be induced to relinquish their brutal custom of polygamy when they behold the *sahib-log*, men of the highest position, in our army, in our civil service, in our mercantile community, in short in every rank of European society, shamelessly and bestially taking to their couch the vile scum of prostitution that reeks in the native bazaars."

—Indian Railways:—"The length of line open for traffic has, during the year 1866, been increased from 3,331 miles to 3,638 miles; and the extent now sanctioned (including the Indian Branch Railway) is 5,641 instead of 4,924 miles. An addition of 7,750,000*l*. has been made to the capital expenditure, which, on the 1st April, had reached a total sum of nearly 68,000,000*l*."

Not quite £ 2,000 a mile. This is considerably less than the cost of the chief railways in Great Britain, though far above that of American railways. The great railway across the American continent to the Pacific is costing £10,000 a mile.

—Fall of rain up to Saturday, 62 inches.

—The ship *Arabstan*, Capt. Clarke, from Calcutta, went ashore on the S. W. prongs last Saturday, night, though warning guns had been fired and rockets discharged from the Colaba Lighthouse. No lives were lost. The wreck is total.

—The B. & B. Steamer *Yamuna* arrived yesterday, bringing English papers of July 26th. Heads of Intelligence:

Her Majesty remains at Osborne in comparative retirement. The Princess of Wales is about to repair to Wiesbaden for her health.

The Empress of the French has been on a short visit to her Majesty the Queen at Osborne.

The Sultan has left England most favourably impressed with the splendour and hospitality of his reception. The Viceroy of Egypt has also left.

Sir J. Karslake, Attorney-General, has been re-elected for Andover, and Mr. Selwyn, Solicitor-General for the University of Cambridge, without opposition. Mr. Dixon, Liberal, has been returned for Birmingham, and Mr. Jackson, Liberal, for Coventry. At each place there was a contest.

The bill for the abolition of tests in the Universities of Oxford and Cambridge has been lost on the second reading in the House of Lords.

The Army Reserve Bill and the Militia Reserve Bill have both been read a second time in the House of Commons; and the votes for increased pay to the men have been agreed to.

The ball at the India-office in honour of the Sultan was the most splendid entertainment ever given to a sovereign in London. The wife of the Turkish minister, Madame Musurus, was unfortunately taken ill during the festivities and died the day after.

The review of the volunteer corps at Wimbledon was successful, though the weather was adverse. The Sultan was present.

The Belgian volunteers have taken their departure. Their reception here has been greatly appreciated by them.

The Premier is again laid up by gout.

Sir Robert Phillimore has been appointed Judge of the Admiralty Court, in the room of Dr. Lushington. It is expected that Dr. Twiss will be appointed Queen's Advocate.

Dr. Hampden, Bishop of Hereford, is seriously ill.

The Atlantic cable of 1866 has again been ruptured, that of 1865 is still in perfect working order.

Admiral Tegethoff has been sent to Mexico to obtain the body of the late Emperor, which has bexn sent to Vera Cruz embalmed, and he is to be accompanied by an officer of the United States navy.

—*Englishman*; the trail of the Hurdwar Festival: "It is said that cholera has raged so fearfully at Lahore that all the natives who could do so, have left the city."

—The *Mitrodaya* has an article entilled "Taxation without Representation is Tyranny."

MONDAY,—August 19.

—Australian news via Galle: "No news of importance received; the one great event which occupied public attention has been the disastrous flood which overwhelmed the low lying districts in the immediate neighbourhood of Windsor, Richmond, Penrith, Maitland, and elsewhere."

—*Times of India*: "It will interest overland travellers to learn that Cairo, hitherto famous for indifferent hotel accommodation and excessive charges, is about to be furnished with an establishment combining all the comforts and improvements of the best London and Paris hotels. A correspondent informs us that a building which is now in course of erection by the Oriental Hotel Company approaches completion, and will be opened on the 1st of October next. It is situated in the Esbekieh, overlooking the gardens on one side and having an uninterrupted view of the Pyramids on the other. The building is of further interest from having been designed and carried out by Englishmen, and being perhaps the only modern work in Egypt which for excellence and beauty will at all compare with that of the ancient Egyptians. The architect of the building is Mr. C. G. Wray, and the contractor is Mr. Perry."

—The same: "The truest lover of his country, as well as the mere boastful Briton, cannot but read the following avowal, by the *Times*, with considerable pain—'Such is human nature that many persons of more than average intelligence do not realize duties or truths until they are brought home, as it were, to the senses. It is easy enough to quote instances in which the letter of Oaths has been *violated by honourable men, generation after generation, for the sake of emoluments* to which they believed themselves entitled according to the spirit. We must remember, however, that Non-conformists have actually been excluded, as a body, from a *status* which they desired to obtain at Oxford and Cambridge by the necessity of signing the Articles at the one, and of declaring themselves members of the Church of England at the other. It is to be feared that owing to a peculiar combination of causes, there is just now a tendency *to explain away atl verbal obligation in diplomacy, politics, or commerce* [and not in *religion* also?]. *Veracity and good faith are not the characteristic virtues of this age.*'"

—The same: We understand that the S. S. "Lord Elphinstone," had to put into Carwar on her way to Bombay, the key of her propeller having got out of order. She touched at Calicut and Cannanore en route. She has discharged her cargo at Carwar to lighten the ship, and a delay of about 10 days will take place before she could be ready to proceed to Bombay. Her passengers have been taken on by the *General Outram*.

—Two Native have been killed by the fall of a chawl on the Bellasis Road.

TUESDAY,—August 20.

—*Bombay Gazette*: "*Sero venientibus ossa*, was a word of reproach which the Lord Abbot of old used to address to any of his monks when they came late for dinner; and with right good reason may the Mexicans now repeat them in derision to the European powers who are clamouring for the remains of Maximilian of Hapsburg, *Sero venientibus ossa*!"

—It seems that the only apology made by the Parsees concerned in the Hornby 'row,' was the regret expressed by their counsel for what had occured 'on both sides.'

—*Times of India*: "We regret to state that it has been found necessary to allow the Parsee shroff of the Poona branch of the Bombay Bank to turn Queen's evidence in order to ensure the conviction of the other offenders. While it is very unfortunate that even one of the culprits should escape the punishment they all so richly deserve, it is better so than that they should all escape. The Parsee shroff appears to have been a tool—although a remarkably apt and willing one—in the hands of rogues more clever and designing than himself."

—The sums now given by the British Government for the support of Popery, amount to upwards of £1,000 a day.

—*Free Church of Scotland Record*: "The unanimous voice of the whole Church, through her presbyteries, called upon Dr. Duff to accept the chair of Evangelistic Theology. The Assembly tendered him the appointment, which he accepted, but upon the condition that his services shall be altogether gratuitous. Every farthing of emolument in connection with the chair is to be devoted to a training institute for missionaries. It is well known that Dr. Duff declines to receive the salary attached to his office as Convener of the Foreign Missions Committee. The interest of a sum of money presented to him on leaving India forms his modest competency; and more than two-thirds of the income belonging to him goes to the cause of his Lord."

WEDNESDAY,—August 21.

—*Madras Observer*: "We question whether 'the progress of the Church of England during the last thirty years,' furnishes such a cause for thanksgiving as '*The Madras Churchman*' suggests. On the contrary, we think that no God-fearing member thereof can look back upon the past, and consider the present course of that Church without great forebodings of coming evil. Many of the bulwarks of our Protestant faith have been swept away one by one, and the few remaining appear doomed to fall. Men, eating the bread of that Church whose doctrines they have sworn to maintain, have invented all manner of quibbles and false interpretations, to enable them to get over their vows; and practice within the Church the abominable idolatries of Rome. And further, we now hear of hundreds of so-called *pious* churchmen praying daily and offering up the 'Holy Sacrifice'—as it is now the fashion among the sect to call the Lord's Supper—once every three months for a reunion of our Protestant Church with the 'Harlot' Rome, and the idolatrous churches of the East."

—The *Press* announces "as positive" that Mazzini is at this moment in Italy, and that he is acting in concert with Garibaldi, and with the National Roman Junta which has been substituted for the Roman Committees. Garibaldi, it appears, has gone in the direction of Pisa, where he has designated the commandants and officers of every grade in the insurrectionary bands who are to invade the Pontifical States. It is probable the first attempt will be made in the direction of Naples. The Italian troops in cantonments on the Roman frontiers have been reinforced; they now amount to 40,000 men. The plan of Garibaldi is a rising in Rome, to coincide with the invasion of the Pontifical territory, and the object is the proclamation of the republic. It is denied here that General Dumont, who has arrived at Rome, has any "mission" from the French Government beyond that of ascertaining the cause of the desertions from the Antibes legion, and of preventing them if possible.

—*Times of India*: "The American 'life-raft' *Nonpareil* arrived at Southampton on July 25th, after a voyage from New York of 43 days. This daring adventure (for such the voyage must be called) has, says the *Times*, been conducted by John Mikes, captain, and a crew of two, named George Miller and Jerry Mallene. She is only 24ft. long and 12½ft. broad. The raft, which has two masts, consists of three cylinders, pointed at each end, united together by canvas connexions, having no real deck, and is strengthened by boards slipped under strong iron neck-pieces, the whole kept together by lashing. A water-proof cloth, hung over a boom, closed at each end, somewhat resembling a gipsy tent, affords sleeping accommodation, two at a time, and the third keeping watch. This is fixed on a strong locker, in which the provisions are kept. The raft lay-to seven times from stress of weather." *Cui bono*?

—*Friend of India*: "The ravages of Cholera all over the North Western Himalayas, from Hurdwar as a centre, have been unusually severe in sanitaria like Simla and Murree, generally supposed to be beyond the influence of epidemics.

The vigour of local officers, supported by the liberality of the Government, has mitigated the mortality in places like Lahore, which has been kept comparatively free, though the disease raged in a circle of ten villages round the city and station. In Mean Meer the 106th Regiment have lost some 70 men, and have been the whole season in cholera camps or temporary barracks under canvas, but none the less worthy of public gratitude. The question now forces itself on Government, whether fairs like that of Hurdwar should any longer be permitted. To an order forbidding them, as was indirectly given in Pooree last year, and in the Central Provinces, all but the priests would gladly submit as to fate. Of the two evils, the stoppage of an annual festival is less than the sacrifice of hundreds of English and thousands of native lives to cholera."

—*Times of India:* "There was a heavy flood on Monday at the Nerbudda, and according to the latest telegrams it has not begun to subside. The bridge over the Nerbudda has sustained little or no injury, but about 120 feet of bank at the southern extremity of the bridge has been so damaged by the flood and partially washed away, as to render the line impassable at that point."

—*Bombay Gazette:* "A Correspondent in one of the Calcutta papers received yesterday states that he had seen two of the moons of Jupiter with the naked eye. They were distinctly visible in Bombay last night at ten o'clock without the assistance of a telescope."

THURSDAY,—AUGUST 22.

—The Senior Chaplain at Bareilly writes thus to the *Southern Cross*: "Evangelical Churchmen do not aid you in your paper because they utterly distrust you. They think you have no favour towards Evangelical religion, and no one can take up the *Southern Cross* without feeling the truth of this. Besides they think you quite incompetent to conduct a Church Paper, or indeed any paper, and this, I have reason to know, is the persuasion of Churchmen of all parties."

To whom the editor replies: "The rude and uncalled-for abuse recoils on the head of the peppery parson of Bareilly, but it may not be uninteresting to him to know, that the staff connected with this journal, whose writings he disparages, includes some half-dozen civilians and military men, thirty-four Chaplains and thirty other Clergymen &c."

—We learn from the *Western Star* that at Cochin, ladies are prevented in Roman Catholic Churches from wearing hats, especially "*Garribaldis* and *Porkpies* with scandalously red feathers." This color belongs to the priests we suppose. What if the ladies should begin to wear albs, chasubles and the rest of the paraphernalia of our ritualistic brethren?

—*Bombay Gazette*:—Colonel Merewether arrived at Bombay from Aden yesterday, on board the S. S. *Dalhousie*, which left that port on the 13th inst. No fresh intelligence has been brought with reference to the prisoners in Abyssinia. The latest dated from Magdala are to the 19th June, where the prisoners remained as before. Colonel Merewether will go up to Poona this morning."

—*Overland Mail*:—"The betrothal of the young King of the Greeks to the Archduchess Olga was celebrated here last week with great pomp, in the presence of the emperor, the whole of the Imperial family, and all the foreign ambassdors. King George was dressed in the uniform of a Russian general, and his young bride looked very pretty in the national Russian costume. She is very intelligent and well educated, unlike her brothers, who, it is said here, greatly shocked the Parisian courtiers during their late visit to the French capital by their ignorance and want of tact. The marriage which is to take place in October, will not be without a certain political significance. The betrothal of the King of the Greeks to a Russian princess acquires a peculiar significance from the threatening aspect of the Eastern question. It is also somewhat remarkable that since the return of the emperor the works in the military factories and arsenals, which had for some time been suspended, have been resumed with greater activity than ever. The fortressess of Cronstadt and Nicolajeff are being amply supplied with arms and ammunition, and troops and provisions have been sent to the principal towns in the south and west."

—*New York, July* 16: Congress has appropriated 1,000,000 dollars for the execution of the Reconstruction Act. President Johnson, in reply to the Congressional inquiry, sent a message to the Senate stating that the Reconstruction Act will necessiate the appropriation of 14,000,000 dollars, and the Congress should consider whether by abrogating the civil government in 10 States, the national government would not become responsible for the debts legally incurred by those States before the rebellion, amounting to 100,000,000 dols., and thereby greatly impairing the national credit. The refusal of Congress to guarantee those debts would be a violation of good faith and a repudiation of the legal State debts by the national legislation.

It is reported, via Galveston, that the French minister M. Dano, has been refused a passport. Juarez is confiscating the Catholic convents. Cortinas has been ordered to occupy the line of the Rio Grande. The late emperor left by will 100,000 dollars to the widows of Miramon and Mejia.

A resolution has been adopted in the House of Representatives, directing the Foreign Affairs Committee to inquire whether any American citizen has been sentenced in Great Britain as a Fenian.

Five out of nine members of the Judiciary Committee oppose the impeachment of President Johnson.

The new postal treaty between the United States and Great Britain has been approved by President Johnson,

It is reported that Santa Anna is still alive; but is held a prisoner at Zucatan.

—The Coast and River Navigation Company are selling off their steamers. Government have purchased two.

—It appears that the servants of the Hornby Row "five" were severely beaten by the Parsees, and one of them has since died, if the *Times of India* is rightly informed.

—A Boating Club has been formed here. Row-boats and rail-boats are to be ordered from England.

FRIDAY,—AUGUST 23.

—*Bombay Gazette*: "The most handsome rewards are offered to civilians and military men for proficiency in the native languages. There are about a score of languages by passing examination in any of which officers may obtain donations, varying in amount from five-hundred to five-thousand rupees, according to the test, while we can see no possible evil that would arise from the extension of these donations to the European public in general. We are convinced that an immense amount of good would result from such a course."

It was rumoured yesterday that the *Ediwin Fox*, which left Bombay in May with troops, had foundered off the Cape. It is believed that the rumour is without foundation.

—Angar is to be substituted for Mussendom as a telegraph station.

—The report that the servant of one of the five of Hornby Row was killed, is contradicted.

—*Bombay Gazette*: "We learn that the steamer *Bombay Castle*, which arrived in Bombay harbour yesterday, had a collision with a Chinese vessel while at the Straits of Malaca, and that the latter foundered in consequence, about seventy-five of her passengers being drowned."

—We hear that the apartments of a lady living in Hornby Row, were entered on Tuesday evening, and property of the value of Rs. 1,200 taken.

—*Times of India*: A telegram from Kurrachee informs us that 428 persons died from cholera in the Shikarpoor Districts between July 27 and August 11th. Arrangements have been made to check the spread of the disease by placing all boats from the infected districts in quarantine, before allowing them to enter Kurrachee."

Is this an offshoot from the Hurdwar fungus?

—The same: "Our contemporary the *Powla* has now for many weeks been treating its readers to learned disquisitious on a subject which only an emasculate religous paper would deign to touch. The *Powla* is, howver, evidently master of its subject, and should the series of essays, when complete, be printed in pamphlet form, we believe they will be the first popular treatise on "Incest" in the English language. We believe they would secure at least as wide a circulation as Dr. LaMert's little yellow book."

—H. M. S. S. Ospray has been lost at the Cape She was 20 miles out of her reckoning. One man was drowned.

—*China Trade Report*:—"A shocking, and as yet unintelligible tragedy has been enacted on board a Portuguese barque, called the *Jeddo* which arrived here on the 15th instant. She was on a voyage from Sigapore to Hongkong with a cargo of Straits produce, and about seventy Chinese passengers. On the night of the 4th instant, a number of the natives rose and murdered the captain, mate, second mate, and two of the Chinese sailors, badly wounding the other Europeans. Having commited this deed, however, they relapsed into a state of complete inactivity, and suffered the boatswain to take command of the ship, shape a course for Hongkong, and finally, when another ship, the *Veritas*, hove in sight to make signals of distress and call assistance. The Captain of the *Veritas* came on board, and learningwhat had taken place, put his chief mate and four men in charge of the *Jeddo*, which was brought into this harbour without further difficulty. The coroner's inquest, which has been adjourned two or three times and is still sitting, has as yet failed in unravelling the mystery which envelopes this extraordinary occurrence, or in discovering any motive for the conduct of the murderers."

TELEGRAPHIC NEWS.

London August 12th.—Advices from New York state that President Johnson has ordered the Marshals and State Attorney to prevent the organization of Mexican filibustering expeditions.

Turkey has protested against the removal of Cretan families by European war vessels.

The East Indian Railway loan of one million has been fully subscribed.

13th.—An important debate, originated by Mr. Ayrton, has taken place in the House of Commons on the Indian Government. Mr. Ayrton contended that extensive improvements were needed, both in London and Calcutta, to bring home fully to the natives of India the benefits of British rule. He moved a series of resolutions for empowering the Governor General to transact the business of the Council with the assistance of one councillor only from each department; for the appointment of an additional member for trade and agriculture; for the assimilation of the Government of Bengal to that of Bombay; for the members of the Indian Council to retire by rotation after seven years' service; and for the House of Commons to vote the estimates for all European expenditure on behalf of India.

Sir Stafford Northcote deprecated the discussion of the matters referred to by Mr. Ayrton at the present time, as the topics were of such a wide scope, and gave Mr. Ayrton a general reply. He said that the points referred to had already attracted his attention. The manner of conducting the Council, as proposed by Mr. Ayrton, was, he said, practically followed by the Governor General. He (Sir Stafford Northcote) doubted the policy of appointing an additional member for trade and agriculture, and thought that a re-arrangement of the department would be the better mode of facilitating the public business. With regard to the assimilation of the Government of Bengal to that of Bombay, he thought perhaps it might be rather desirable to place Bengal under a Governor, but the question was mixed up with the removal of the seat of the Supreme Government.

Referring to Mr. Ayrton's resolution for the members of the Indian Council to retire after seven years' service, Sir Stafford Northcote remarked that the members of that Council can retire on their pension after ten years' service, and thought that a less term would weaken their independence. With a view to invite a more efficient public discussion on Indian matters, Sir Stafford said he would introduce an alteration in the form of accounts, for saving and economy. He maintained that, notwithstanding some shortcomings, the Government of India was a splendid success, and that the system of personal Government was the key to the good administration of India. He agreed with Mr. Ayrton in thinking that the members of Council should not be appointed for life.

Mr. Mill argued strenuously in favour of the Council.

The debate terminated in Mr. Ayrton withdrawing his resolutions.

Sir Stafford Northcote then made his financial statement. He said he did not approve of some of the changes that had been made by Mr. Massey in the customs duties, especially with regard to the export duty on grain. He mentioned some objections likewise to the License Tax, but he would not, however, interfere with it, as he discerned in it the germs of a system of local taxation which might be ultimately an instrument of great good to the people of India.

The usual desultory conversation followed.

The Lords have adopted the Reform Bill as amended by the Commons.

Miscellany.

—The *Dnyanodaya* extracts from the Orissa Mission Report, a notice of the first convert in that Mission, who was for forty years a Native preacher.

"The first Christian truth which Ganga received was by means of a tract on the worship of Jaganath. It was printed at Ser. mpore before this Mission was established, and it is believed that it was given to a pilgrim from Orissa at the Ganga Saugor festival. The identical tract is in the possession of the writer of this, and is much worn and incomplete. So far as can be ascertained it rather shook his faith in the popular idolatry than revealed to him the precious doctrine of salvation by Christ.

"But though before he met with the Missionaries his confidence in the popular observances of idolatry had been shaken, it was by no means destroyed. While in this state of mind he visited the shrine of Jaganath in the hope of being favored with a vision of the god. Accordingly the morning after he reached Pooree, when he had attended to his ablutions and devotions, he hastened to the temple, and with hands devoutly joined he besought the god to give him that night a manifestation of his glory in dream or vision. The night came and he retired to rest, but no appearance of Jaganath disturbed his nocturnal slumbers. The next day he complained to one of the pundahs that the great lord did not attend to his prayer, without saying what his petition was. Don't you know, said the pundah, that Jaganath is absorbed in deep meditation, and requires to be aroused before he can attend to your prayer? you should use some special and powerful means to awaken the god from his profound repose.

"Ganga thought that though more hazardous it might be a wiser course to punish the god than torture himself, and that it might be equally efficacious in arousing his attention. With this view he went to the town, procured a piece of rod iron some inches long, and had it well pointed at one end. Again he went to the temple and attended to his accustomed devotions. He carefully watched his opportunity, and, as he was supposed to be a very devout worshipper of the god no suspicion was felt by any. He then began to revile the god. This was fruitless. His goad which he had concealed under his cloth was brought out and, when unobserved by priest or pilgrim, he gave the idol several sharp thrusts, after which he again reverently presented his prayer that in a dream or vision of the night the god would reveal his glory; but the night passed, and as the Scripture says in the narrative already quoted, 'there was no voice, nor any one that answered.' The next morning he left Pooree, to which as an idolater he never returned."

—Some cases of conversion at Lo-nguong, 80 miles from Fuh-chau, are mentioned in the *Church Missionary Gleaner*.

One of them, a young man, before his conversion had been one of the most forlorn reprobates in the whole city. He had been guilty of breaking every one of the ten commandments. "Yes," as his father said "and of ten more, if there be so many of them." So vicious was he, that, though an only son, his father thought of disinheriting him. This, however, had no effect upon him, and he seemed likely to drag the whole family into poverty and shame. He went to the chapel to laugh: God ordained it otherwise. The truth laid hold on his heart. His conduct became changed, to the surprise of the neighbourhood. They could not understand it, although they knew that it was brought about somehow by the religion of Jesus. This brought the people to inquire; and at that time no less than 2,000 books and tracts were eagerly taken by the people. His father at first doubted: after a time he became convinced. Although a great idol worshipper, he did not oppose his son's coming to chapel, and several of the people came also. The young man now became anxious about his father's conversion, and on his knees he prayed to God for this. A spectacle wonderful it was to see this son kneeling down to pray for his father. And God vouchsafed the answer. The father was converted, and he and his son were baptized on the same day. The father is seventy years of age, hale, and strong, growing in grace, a man of strong faith and great prayer. He now outstrips the son. The latter was asked why his father was advancing more rapidly than himself. He answered, "Because my father is continually praying. When he goes home, he is always on his knees, like Jacob wrestling." This man is very earnest for the conversion of others. He spends his time in exhorting, and has succeeded in one or two cases. He is about to give up his business and devote his whole time to preaching Christ in the villages. The son is to be placed in the Preparandi class. We shall want two chapels in Lo-nguong.

—The salaries of the British Museum last year amounted to £ 49,452. Total expenditure £110,756. 34,130 volumes were added to the Library. The number of books used was 1,178, 000. Nearly 100,000 specimens were added to the department of Natural History. £ 6,000 were paid for a collection of shells.

—The Rev. J. Vaughan, of Calcutta, writes under date March 22nd, 1867:—"God is with us. Calcutta is a delightful sphere of labour. I rejoice that our Society is now doing something like its duty to this great city. The College is a great acquisition. My work is simply and entirely vernacular. All my services are in the vernacular and so are the street preachings; but I feel, and feel increasingly, that under God, educational efforts are, in India, of prodigious importance. English education will go forward: it does not ask our permission. The only question with us is, Shall we give it a sanctified tendency, or shall we leave it to run wild, whilst intellectual pride and rationalistic atheism like a deluge, overwhelm the land? It may be said, that after all, the proportion of Missionary influence brought to bear on this mighty movement is very small, and that if purely Native schools go on multiplying as they do—besides the Government colleges—the effects of Missionary teaching will be utterly insignificant. I do not believe it. A little divine truth goes a long way, and diffuses its unction in modes and directions, and with such subtlety of operation, that men—even the best and wisest—cannot trace its course. It is like the branch of the tree which Moses, by divine direction, cut off and cast into the waters of Marah. No doubt, to a Rationalist, that act would have seemed strange and insignificant; but it was done in obedience to a divine command, and it had a divine effect: the whole body of water became pure and sweet. I am almost daily holding intercourse with the educated natives. I meet with young men who never crossed the threshold of a Mission school; who never before spoke to a Missionary; who have been apparently all their lives shut out from Christian influence; yet somehow or other they have been reached, their ideas have been affected by Christian truth, and altogether such a theological and moral tone has come over them as can only be accounted for by the quiet, unobserved permeating influence of Christian teaching. Only yesterday, for instance, I had a long discussion with a number of respectable natives. One of them was resolutely opposed to the idea of Christ's vicarious sacrifice: he declared it was preposterous and absurd; but two or three others had learnt more than he on this grand topic: they assured him there was nothing absurd in the idea of Christ's being man's substitute."

SHALL WE HAVE A SOUTHERN IRELAND?

From the New York Times.

All know how much the United Kingom has suffered and is still suffering from its Western segment. The great practical question with the United States now is, whether it shall suffer hereafter in like manner from its Southern section. The same kind of hostile legislation which made Ireland a perpetual hotbed of disaffection and insubordination, is now urged with great vehemence by the extreme Radical politicians. The conquest by CROMWELL was followed by just such confiscations and partitions of land as are now invoked against the subdued South; and thenceforward the English statute-book was crammed full, over and over again, year after year, for three centuries with penalties, proscriptions, disabilities, and every form of arbitrary distinction against the Irish, varied only to meet the humor of the dominant party in Parliament. The prevailing idea throughout has been, not that Ireland must be raised up, but that it must be *kept down*. Every new rebellion has only deepened that idea, and provoked new severities and worse debasement, until now the only earthly purpose served by the "gem of the sea" is to be a lurid warning to the nations against misgovernment.

The primal curse of Ireland was the spoliation of its landed property. The right of property is of paramount importance in every civil system. It is hardly too much to say, as many have said, that the great end of government is to shield and secure that right. Certain it is that to the institution of property mankind is indebted for, not only the origin, but the progress of civilization. The people cannot be named who did not begin to grow weak and go backward from the day of the first blow upon their property rights.

Another most pernicious feature of the misgovernment of Ireland has been the exclusion of large classes from all high office. The effect of this has been to impel all ambition away from its legitimate course into faction and conspiracy, till the aspiring mind of Ireland, being deprived of every rightful vent, was converted into an element of destruction, a force of perpetual agitation. Among every people persons are sure to be born, fitted and eager for more than an ordinary career. To bar such spirits from all honorable and useful activity is the height of folly in any Government.

The policy pursued toward Scotland after it had been subjected to the British Crown was just the reverse of that inflicted upon Ireland. It sought not to humiliate, but to elevate and assimilate. Scotchmen were admitted to every benefit of the common law, to every official trust, and to every privilage that was open to Englishmen. In the entire legislation and administration the great principle of impartiallity was religiously observed. In short, Scotland—instead of being treated as Ireland was, like a subjugated province, and instead of being held as a more dependency—was fairly incorporated on equal terms into the United Kingdom. Under this just and generous policy, the Scotch hatred of England gradually melted away, and at last became transformed into a loyalty more devoted than that of any other part of the realm. Nor was this all. There is a lesson more impressive yet in the *social* results. With the rudest climate and most sterile soil of the kingdom, with insignificant mineral resources, and few natural facilities for commerce, Scotland has never ceased to flourish. No people on the face of the earth have been more contented, more attached to their native land, more happy in all the relations of life than the Scotch under British rule. On the other hand, Ireland, blessed by nature with a genial climate, with the richest soil, underlaid almost everywhere with marl or limestone, and with inexhaustible supplies of the most valuable fish swimming past its shores, with great mineral wealth, with the largest and noblest river in the kingdom, offering unlimited power to manufacturing industry—this same Ireland, under British rule differently applied, has been the most miserable spot on the earth's surface. Upon Scotland, so poor naturally, Plenty has benignantly smiled. Upon rich Ireland, Poverty has brooded like a nightmare. It is easy to say that religion and other causes have contributed much to this difference; but nothing is more certain than that its great ultimate controlling cause lies in British legislation. It is just as certain that our own legislation over the now conquered South, if carried out according to the current Radical ideas—identical as they are with the old Anti-Ireland ideas—will incalculably degrade and weaken that part of our united Republic.

SIR HERBERT EDWARDES ON RITUALISM.

(Address at a Meeting convened by the Committee of the Church Association, at St. James' Hall.)

Sir Herbert Edwardes in seconding the Resolution, after briefly alluding to his experience in India, said—In my wanderings in that country I have looked with pity, perhaps I may say with something akin to contempt, on the superstition of the poor Hindoos; and now, on my return to my own native land, I regret to see in Christian England similar rank superstition arising amongst us. I feel that it may be fit, perhaps, a benighted idolator to hang the tatters of human raiment upon a bush to pacify a jungle demon; but I say it ill becomes a Christian shepherd to approach the God of the burning bush of Horeb with this bra-

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very of stole and chasuble, with those hues of crimson, violet, and purple. I say that he should remember that this is holy ground, and that he should put his very shoes from off his feet as he treads upon it. O, my friends! a Ritualistic Church can never war effectually with idolatry—never. It has been well tried. The Portuguese have tried it, and we all know the result. They made many proselytes, but few Christians. They only substituted one set of idols for another. They did not get rid of caste; they rivetted its chains; they sanctified it; and how can we hope to preserve the missionary usefulness of our Church in the world if we once admit this evil leaven into her worship? If, then, you are earnest in loving your Church, not because it is an ecclesiastical system, but because it contains a faith; if you love it because you feel that there is a spirit in it, and a mission in it; if in short you feel that you belong to a missionary Church, get rid of these Ritualistic tendencies. This is one alarm that I feel. The other is an alarm for the existence of our national Church. It has always been said to be one of the very glories of our English Church that it had such latitude, such comprehensiveness, and I am sure that I heartily agree with the sentiment; but the very word latitude or comprehension involves the idea of limited. It does not involve the idea of infinite space. And what are the limits of the Church of England? I take it that they are confined within the four corners of her Thirty-nine Articles. Once let those limits be overstepped, once let a man overleap these bounds, and I leave it to any honest man to say whether he can truthfully call himself a member of the Church. I say that he has departed from the Church. These doctrines of the Ritualists—it is unnecessary for me to run them over, for they are all known to you—are not latitude of opinion. How then do these men who practise it remain within our Church? I hear it said that one of our bishops has declared that unless these men remain in the ship we cannot be saved. I presume he meant it in the limited sense, that there will be a disruption of the Church if they are expelled. But I would ask you, what is the unity which you desire? I remember when I was a boy seeing in the streets of London a cage which was called the "happy family." Within it were dogs and cats, rats, mice, and birds, all lying down in apparent peace together. None but children, however, took pleasure in the sight. A thoughtful man felt that it was simply disgusting. The result was unnatural. You doubted the means by which it had been obtained, and if you inquired what those means were, you were told that these poor animals were kept so gorged with food that they no longer cared to prey upon each other. Now, do we desire to see the Church of England reduced to a happy family like that? Do we desire to see the ambassadors of Christ lying down along with the worshippers of images, the invokers of saints, the prayers for the dead, and the absolvers of human sinners, and not to be offended with each other? I am sure that that is not the unity which we desire. I say, God defend us from a unity like that. The question, then is, if we are not to be at one, who are to go out? Should they go out who hold the Thirty-nine Articles? Or should they go out who do not hold them, but deny them, and call them "the forty stripes save one"? One would suppose that it is they who should go out; they who spend their time in running down, and controverting, and disgracing the Articles which they had solemnly sworn to uphold and observe. But my surprise as a soldier is very great when I find that no such result has followed; when I find that there is no such thing as discipline in this Church of ours. In my profession we have our Articles, and they are very stringently enforced. If we hold converse with the enemy, if we go over to him, if we mutiny, if we parley with the enemies of our Queen, death is the punishment. But in this Church of ours there are Articles, and they are never enforced. We have mutiny, but we have no punishment. And what is still worse, it is not the rank and file who mutiny. You are the rank and file. It is the officers who mutiny. It is our ensigns, our lieutenants, our captains, our majors, ay, our brigadiers. These are the men who mutiny and parley with the foe. And when I, as a soldier, naturally turn and ask what the generals will do, what the commanders-in-chief will do, I find such charity. I find such gentleness, that one hardly knows whether these are men or women. One says it is a pity to drive these worthy men out of the service. Another says it is very difficult to bring them to a court-martial. Very well, then; it stands confessed that this our Church of England, pure as she may be in doctrine, fast and sincere as she may be in creed, and scriptural as she may be in all other respects, is nevertheless a Church without discipline and without authority. These, my friends, are sifting days. One after another we hear it said of the old institutions of our country that they are upon their trial and at last the turn of the Church has come, and the Church of England, this episcopalian Church of England, now stands upon her trial. For what is episcopacy? What is its essence, if it be not an ecclesiastical machinery to carry on the oversight of the ministry and the flock? And in these days can an honest man name the word "oversight and not feel a sense of satire in naming it? Oversight, forsooth! yes it is all oversight. It is an oversight of broken Articles and Popish error. Now I wish to speak, as I have always felt, with respect of the institution of bishops, but I declare that there is no such thing in heaven or in earth as a system without a head, or as order without real power. What I see, however, in this our Church is a section, a mere section of our clergy, or, as the leading journal tells us, two thousand out of twenty thousand of our clergy mutinying against the very Articles, to which they have solemnly consented, and I see also that, within our Church, there is no sufficient power, no really binding power at all events, to say them nay. Then it comes to this, that the ecclesiastical law must be amended, strengthened, and made available, or this Church of England of ours must be rent asunder and fall to pieces. Nor is this a small matter for us, as has been well said by the gentleman who moved this Resolution. I take it that it is not a matter of indifference. I have thought over it very much, and I take it to be a matter of revolution or no revolution—a matter of Church of England or no Church of England. And I think that any one who holds a contrary opinion must be both blind to the past history of our country and blind to the signs of the present times. For if there is one thing more clearly written down in the history of England than another it is that our people abominate the principles, the creed, and the practices of Popery, in whatever form it may happen to be introduced; whether it be Popery in its pronounced form or whether it be Popery under a veil. I believe that if things continue to go on as they are doing the people of England may be very easily driven to Puritanism, but I do not expect that they will ever be driven to Popery. And I think that it behoves the leaders of our Church to weigh the matter well, and consider whether they will not take ther choice between simple Protestantism, as we have had it for 300 years, or whether they will have Puritanism in all the severity and much of the hideousness of its forms. Yes, I say, in all the hideousness of its forms. I say it soberly, because I think it is at all times a painful sight when human opinion runs men into extremes—when it hurries them on beyond what they would do in quiet, thoughtful, sober times and in the search for religious truth impels them to the commission of acts that might not be approved by their Christian Master. That is the sense in which I use the words, and in none other. I say, too, that those men must be blind to the signs of the times when they introduce these Ritualistic doctrines. For are these days in which we can play tricks with the Church of England? Now, look at our country, and what do we see here? We see persons who have left us upon minor points, as we may think, but in reality because those minor points were held by them with great tenacity and sincerity. We see them—some of them—friendly towards us, whilst others are looking coldly on, and we are in trouble and distress. We see much latitudinarianism of opinion introduced into public life. We see men endeavouring to separate the Church from the State, and seeking to eliminate the very idea of religion from politics. These are the sights which meet the eye in our own country. Then cast your eyes across the border to Scotland. Look there. Do they think they will find supporters for Ritualism there? They may find that they are fraternized with by a half-dozen exotic Bishops; but what of the Scottish people? What of that people who, for 300 years, have been describing the Church of England as a compromise? Will they think it less a compromise when that compromise is compromised again by an Ecclesiastical Commission, when more water has been poured into the wine? Turn your eyes next to Ireland—Ireland, the market in which the United Church of England and Ireland is being cheapened this session, and it may be sold in the next. But the time of the Meeting is short. I will, therefore, come at once to the second part of this Resolution, and say that the appeal against all these evils rests not with the clergy but the laity of our Church. Put not your trust in the Ritualistic Commission. Put not your trust in Convocation. You have heard how the Commission has been composod; and I say that Convocation does not represent the people of England. Why, it does not even represent the clergy of England. It is a mere clerical Meeting, and that clerical Meeting a sectional clerical Meeting in which the laymen of the Church of England are by no means represented. Put not your trust, then, in those things; but look to yourselves. Bishops there are in our Church who are faithful to their trust. They are bringing these subjects to the test of the courts of law. Help them with your purses, as you are bound to do. Strengthen their hands. This question is a question for the whole country. It is a question for every county town. It is a question for every parish vestry. And my friends, it is a question for every hustings at the next election. Remember these things, then, and do your duty, laymen and laywomen, daughters of our mother Church. Let Englishmen and Englishwomen, let England as a country, only be faithful to her God, and you will see that her God will be faithful to her. Her empire will then stand the shock of time and of revolution; and hers shall be the glory of evangelizing the heathen world. But if England departs from that purity of faith; if you once put your trust not in God but in priests and sacrifices, then I say we may have to write on the last pages of our history, "Ichabod," thy glory is departed.

DOMESTIC OCCURRENCES.

BIRTH.

WOOD—August 19th, Esplanade, Bombay, the wife Wm. Martin Wood, of a daughter.

DEATHS.

MACFARLANE—August 15th, at Mula Bank, Kirkee, Malcolm John, the infant son of John Macfarlane, Fsq., Solicitor, aged 4 months.

EAMES—August 18th, Mary, the daughter of the Rev. W. L. Eames, Chaplain, Poona, aged 2 years and 4 months.

WYNNE—August 19th, at Bombay, Mr. John Wynne, Assistant Apothecary, Lunatic Assylum, Colaba, aged 29 years and 6 months.

SEITZ—August 21st, the infant son of Dr. H. L. C. Seitz.

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